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THE ROOT OF THE MATTER

THE purpose of the higher religions has always been to seek eternal truths. The higher religions have unanimously declared that these truths have been found, and great men of all generations have lived with them. There have been forms of other religions, but they are now scattered like debris through the past of history, of interest, primarily, only to the anthropologist. It is not easy to seek for eternal truths, for there are other kinds, and these are more obvious and more temporarily satisfying than the abiding verities. That man has discovered the secret of the atom is a truth, and such is fulfilling and exciting to the discoverer, but what will become of it in a hundred, two hundred, or a thousand years time? If the discoverer has not asked this question (and it is probable that he has), then others, millions of others, have asked it in their hearts, and the reply is dust unless in a thousand years time there is a truth lifted above all temporary truths, that will satisfy the heart then as passionately as it can satisfy it now.

The Compulsion

The eternal truths are those which can be contrasted with the "swift and solemn passage of time." To describe them is always to run the risk of distorting them, for to each there is attached an accretion of error accumulated through man's historic search after them. Many a man, for instance, has thrown over a belief in God, because, not having a strong inclination to do otherwise, he thinks of God in terms of his childhood days, or in terms of social convention, past and present, which repels him.

He feels no need to beat his way through the accretions to the pure truth, and he makes do with what his hands and mind seize on, and often with tolerable success. For after all men have lived without religion. There is no compulsion about it; not the slightest; the compulsion comes from the thirst of the heart and the need of the mind, and if these are not present who is to say "yea" or "nay"?

Asking for a Sign

That the "yea" or "nay" will be said is quite certain. They have never been spoken with more passion than to-day. But that points perhaps to a hidden thirst and need, and perhaps these have to be disclosed before the satisfaction can be found.

The test therefore of all religion is whether the eternal is contrasted with the temporary, in such a manner that man's spirit is lifted from the passing and the strange, and finds a home in the peace of what is indestructible.

That there are faithful persons in pursuit of this peace for themselves and others is obvious from the devotion with which the comparative few serve their vision, in circumstances in which every kind of voice says them "nay." The test, the ultimate test, is the solitary man left alone with his own decisions.

That other tests will be sought is likely enough. The world is as it has ever been, and many a man caught between human weakness and the desire to know the ultimate truth will ask for a "sign." Men asked for it in Jesus's day. They flocked to him in their thousands asking him for it, and no one can believe that Jesus in his heart was contemptuous of their asking. But he would give no "sign," no illusory easy truth, to his own or any other generation, for, according to his own declaration, peace was not to be bought that way. When the organization, the shouting, the trumpeting and the temporary fervour have departed, what is left behind? Nothing whatever, unless some solitary man somewhere acknowledges the contrast between what he is and the eternal truth he seeks.

Triumph and Failure

The root of the matter therefore, the root that must lie beneath every form of organization, every passionate desire to save mankind, every living combination of men drawn together in the purpose of the holy, is the individual triumph and the failure. Those who scorn the churches for lack of numbers, or indeed those who try to fill them with the devices that come and go with the passing moment, are blind to the fact that the sustenance of religion is the solitary man secure within his own vision. Does any group of men or any congregation exist without such men? Deep down in the roots is where the faithful belong, and they will remain, unfevered and unperturbed, by what takes place on the surface. They leave the flowering of their power to where it ultimately belongs.

This has always been the inner power of the Unitarian religion—as indeed any other real religion—for the Unitarian religion rests upon the strength to stand alone with personal decisions. There has never been any outward semblance of grandeur seemingly confirming what was individually believed; no obvious impression upon world events; no public acclaim that what was announced could "save." The Unitarian in his own way has lived with the eternal truths, announcing through his individual decision their abiding reality.

THE CREATIVE IMPULSE

By H. L. Short

From a sermon preached at the Annual Service, June 16, of the Lancashire and Cheshire Provincial Assembly.

IT is a common lament that institutions, begun in sacrifice and effort for ideal ends, steadily decay into apathy. This is as true of Churches as of Trade Unions. The story of Pentecost is a mythical account of a real truth . . . that the beginning of the Church is an outpouring of the spirit. But the impetus dies down, men settle down inside the institutions left behind by the creative impulse. Fortunately there is a new wind of the Spirit every now and then, filling the institution with new life, and without this it would die altogether.

Many Congregations in the Provincial Assembly have had periods of decline . . . sometimes almost to the point of extinction, yet they have had wonderful revivals.

What is the moral of this? Are we to be disappointed with human nature which does not keep up its enthusiasms? Are we to rebuke Christians, or citizens, because Communists show greater zeal? Let us be fair. The creative Impulse leaves behind good institutions, in which the work of the Spirit is still carried on, even if at lower pressure; so let us value and preserve our churches and other so-called "dead institutions." There is fire under the dull surface, and we do not know when it will break out again. The tragedy is that men do not always recognize the new life when it comes. But (in the words of the hymn which came out of a burst of newness in our Unitarian history . . . resisted by many Unitarians! . . . the Transcendentalist Movement) "God is the Life that makes all things new."

BERTRAND RUSSELL AND RELIGION

By A. B. Downing

ACCORDING to the Century Dictionary the gadfly is a dipterous insect which goads or stings domestic animals. It is very active and voracious and its mouth-parts are highly developed. It also has great power of flight. If this description is transposed into a philosophical key, we get an admirable suggestion of Bertrand Russell.

He is always writing and always biting. A many-sided intellectual, he is one of those people who bring down to earth all those thoughts of ours with which we like to think we fly to heaven. A realist, he is always profoundly suspicious of any potato which has no vestige of dirt upon it. His latest book, "Human Society in Ethics and Politics" (Allen and Unwin, 15s.), as one might expect from him, is full of wit and deceptively magisterial commonsense. It is also profoundly dissatisfying.

Many intelligent people to-day are still rightly inclined to think that no one has yet said the last word about sin, moral obligation, right and wrong, good and evil. But one gets the impression from his book that he sincerely believes he is saying it. Those of us of average intelligence are generally willing to admit that a little acute criticism of our accepted assumptions can do a whale of a lot of damage. We are all willing, I imagine, to admit that most, if not indeed all, our values are relative; that what is virtue to a Quaker is vice to a head-hunter in Borneo; that a man who drives a Buick necessarily has a different view of the human scene from one who drives a bullock-cart. Bertrand Russell takes a cold pleasure in exposing our very human limitations in these matters. I dare say, in the last analysis, he has too great a mind to be self-consciously superior to the rest of us. But an unworthy suspicion to the contrary somehow grows and lingers. Certainly he has little reverence and no godly fear. Wit there is in plenty at our expense, but with all the cheerfulness that keeps bubbling in there is also some conceit.

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Take, for example, what he says about those odd people called Dukhobors. We know they were a lot of cranks. But if you take the trouble to read the article about them in the Encyclopaedia Britannica, you will find that it is nothing less than derisive and unjust to write of them, as Bertrand Russell does, that they "refused military service, but held it proper to dance naked all together round a camp fire; being persecuted for the former tenet in Russia, they emigrated to Canada, where they were persecuted for the latter." There is much of this sort of thing, quite falsely telescoped history, in his latest book and amusing though it often is, the kindest thing to say of it is that it is just superficial. In fact in this particular statement about the Dukhobors, it amounts to no more than a rotten "suggestio falsi," unfair, unforgivable and quite unhelpful.

Again, any of the folk who are likely to feel at home in our liberal group of churches, do not need to be told that the Decalogue of Don'ts wasn't God's last word. We and they would even go further than Bertrand Russell and say that anything we could be clever enough to think of is unlikely to be his first one either. But that is far from implying that Christianity and all its works can be quietly written off for the unexpended portion of our earthly time and that all we need for our salvation is world government and a gospel of enlightened commonsense, important though these undoubtedly are. Great Heavens, there's more to human life and the human soul than that! There's a great deal more light to be shed on our misery and our grandeur, on our multitudinous laughter and tears, on our passions and our pleasures, our errors and our excitements than the sceptical Bertrand Russell, with all his white hairs and grey matter, can possibly give us. Even though he tells us, as well he might, that reason alone is not a cause of action but only a regulator and that the real spring of our actions lies ultimately in emotion, he is less humble, less generous and certainly has less sense of infinite mystery than a scientist trying desperately to understand the newly discovered dimension of velocity (see the article on Superfluidity and Superconductivity by Kurt Mendelssohn in "The Listener" for July 22) not to speak of the average humbly religious man.

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Bertrand Russell thinks his own thoughts superbly well, but he is not much good at trying to think God's own thoughts after him. And that after all, in our intellectual exercises at any rate, is what we religious folk are really attempting to do. I know we rarely succeed. Probably indeed we have never done so. I know we make the most awful blunders about ultimate right and ultimate wrong, about good and evil. But at least we don't murder to dissect, as Russell does. There is still something in us which makes us try to "lift up our eyes unto the hills, from whence cometh our help." And we know, deep down inside us, even if we can't satisfy Bertrand Russell, that "our help cometh from the Lord, who made heaven and earth." There we know, in the indefinable depths of human personality, lies the disembodied shape of diviner things: things that the Bible struggles with in its ancient words, things that the Church in its so very human history has tried to trace, that every religious soul has tried so hard to feel after, if haply it might find them. And somewhere there, I suppose, lies the great Divide between the God-fearing and the God-loving Christian and the entirely godless Russell with his minimum vocabulary of ethics, his pot-shots at all our priesthoods, his high-faluting hoots at our moral confusions.

But still let us be thankful that we have philosophers like Bertrand Russell. There have been much more pernicious ones than he! The world would be less rich, and probably a good deal less wise, without him. He does make you think, even if he also makes you fume.

COMMENT

Anglo-American Unity

IT was not very pleasant to hear, some time ago, Miss Mary McCarthy say over the radio that she had not been long in London before she realized that Americans "are unpopular, and precisely with the man in the street, the man in the restaurant or railway car, who stiffens when he hears our American voices, as if he were suddenly aware of the ticking of an infernal machine inside a harmless-looking parcel of flesh." The student of international relations has difficulty at times in believing in the rationality of man. The fault in Anglo-American relations is on both sides. On the American side, much of the anti-British prejudice has no more rational ground than that of Colonel McCormick, who makes his papers the vehicle of abuse of the name of England, simply because his ancestors were not allowed to trade in Londonderry after the Battle of the Boyne. On our side, what is the real basis of anti-American feeling? To me it seems to be nothing more substantial than the fact that, relatively speaking, the United States has gone up and we have gone down in the sphere of economic and international power.

The subconscious hatred engendered by that consciousness has invested every difference in personal and national characteristics, unimportant in themselves, with a positively offensive quality. I feel, however, that the volume of ill-will towards the United States and its people is far less than Miss McCarthy seems to suggest—it is easy to misinterpret and magnify the marks of ill-will; and the people who feel goodwill do not particularly show it, simply because they have no particular reason to do so. If the United States and the United Kingdom —and France as well—are to waste themselves in ill-will and suspicion, then the outlook for civilization is pretty poor. Sir Winston Churchill and Mr. Eden when they discussed with President Eisenhower at Washington, the phases of our policies in South-East Asia, the Middle East, and the European Defence Community where we may seem to diverge, had with them the best wishes of all men and women of goodwill, for their aim is not attack on any other community, but the preservation of peace and extension of freedom.

Christianity and the Kikuyu

DR. L. S. B. LEAKEY, born near Nairobi, of missionary parents, is the product both of Western culture and of close contact in his early years with Kikuyu youths; so much so that he has earned, and is proud of, the title, "the white Kikuyu," although those who bestow it do not always mean it as a compliment. His fullness of knowledge of the situation in Kenya leads him to the conclusion that one of the most urgent needs is that there should be a fundamentally different approach by the white man "to the problems of religion for the Kikuyu people, as well as for other tribes."

At the same time, he clearly despairs of the missionary societies being able to offer a simple, undogmatic Christianity, since that would be unacceptable to those who pay the piper at home, and demand to call the tune. He says that it is impossible to imagine that these tribes can make effective progress without some deep form of faith; and he is sure that in the teachings of Christ they can find what they are seeking, a simple faith that will save them from the dangers of movements like Mau Mau, and will help them to advance in their daily lives. Unless, too, there is a vast increase in the number of missionaries to Kenya, says Dr. Leakey, little can be achieved.

A Direct Call

Who can satisfy these requirements? It seems to me that here there is a direct call to a body like the Unitarian, to cut losses in apparently hopeless fields at home, and to work in fields where, apparently, there are prospects of a manifold harvest. Certainly the orthodox churches are not in a position to give the kind of faith that Dr. Leakey regards as essential. Many years ago, indeed, one of the first intimations that many people had that non-Roman Christianity in Britain was a house divided against itself was the famous Kikuyu controversy, when a High Church Anglican bishop refused to allow fraternization between Anglicans and Free Churchmen, introducing into the mission field controversies that have for ages maimed the witness of the Christian faith. If only we could play the part for which our honest convictions seem to have marked us out, of showing that there is a simple, undogmatic form of religion that regards as Christian all those who follow the spiritual and moral teaching of Jesus himself!

The Umbrella

WHEN I was a youth my father gave me some money to go on a trip from New Zealand to Australia. I arrived in Sydney about ten days before Christmas, in beautiful weather. Knowing that Australia could be somewhat warmer than my home, I chose my clothes somewhat carefully, the final piece of wisdom being to take an umbrella as well as a raincoat, for I had heard of those torrential rains that occasionally caused floods that rushed down the river valleys in walls of water that overwhelmed people taking shelter under a bridge or overhanging bank, before they could scramble out. My first misgiving occurred when an Australian remarked on disembarkation, when he saw my umbrella poking out from the rug and raincoat with which it had been rolled, that I wouldn't have much need for *that* on this trip. Next day, however, it was very cloudy and I thought my forethought was beginning to justify itself. I remarked to an old gentleman that it seemed like rain; he merely snorted and asked where I came from—they had had no rain since August, and it didn't look as though they could expect any for some weeks yet. I visited five or six cities, and as my luggage appeared, I grew to hate the sight of the umbrella, so that I gladly left it behind in the wardrobe of a Ballarat hotel. The weather was usually pleasant enough, and rarely too hot, but I came to the conclusion that it was not altogether a disadvantage to have more variety in the kind of weather one experienced. The longer I live the more reason I have to feel that we British people have more than most a duty to exclaim with the Psalmist: "The lines are fallen unto me in pleasant places: yea, I have a goodly heritage."

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

MANY people are acquainted with the writings and broadcast talks by Claud Mullins, who was a metropolitan magistrate for fifteen years. In a little book, "Marriage Failures and the Children" (Epworth Press, 5s.), he draws upon his wide experience in dealing with some five thousand matrimonial cases, and his close-hand knowledge, commonsense and understanding make this a valuable publication, especially for those who are ministers of religion and social workers.

He says that many married couples who pass in and out of the London courts seem ignorant about the causes of their troubles and also about the means of finding relief from them. It never seems to occur to them that while a marriage can be broken either by fact or law, it can never be obliterated.

Although the writer heartily approves the work of the Marriage Guidance Councils he maintains that a number of difficulties in married life, like those in other spheres, can be greatly eased by mere discussion with a sympathetic friend who must be content mainly to play the part of listener. He makes the sensible suggestion that the words "Guilty" and "Innocent Parties" should no longer be use in connection with those who have passed through the Divorce court. His experience—as all true experience must—enforces him to discard the labels that the law and unsympathetic moralists so easily stick on people. Life and marriage are much more complex and difficult than these would have us think.

The subject of juvenile delinquency and unhappy and broken marriages is well developed, as is also the romantic attitude to marriage which films so wrongly engender. Married love is something that grows through companionship, mutual

interests, give and take into a union of personalities. It is this that makes marriage a creative task and when it fails, adults cause incalculable suffering to the children who are so dependent upon them for love and security.

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A friend who has recently discovered the joys of painting came to us for a week of her holiday. An unusually joyful person at the best of times, on this occasion she was quite radiant. She came loaded with canvasses, oil paints and her first efforts which were duly pondered upon and discussed for a considerable time.

The next day she chose some roses from the garden, arranged them in a small green vase and started to paint. Roses are notoriously difficult and after a while with much hilarious laughter over her flights of hopeful ambition she selected some more simple flowers and started again. The weather was such as to depress most holiday makers, but lost in her painting our friend knew neither weather or time. We took a peep at her occasionally, but she was as self-forgetful as someone in an act of worship. Indeed it seemed like that. Her new enthusiasm has opened up unexpected vistas of interest. Books on art, techniques, illustrations, posters, pictures, art galleries are a never-ending source of pleasure, but more important than these as she said is the greater sense of awareness that accompanies her days. Art is something that she can keep all her life; it is a tranquilizing experience to paint and an antidote to the pace and distractions of our modern age. It makes one marvellously independent of commercial entertainment and gives an inward poise and stillness. It is not surprising that more and more are taking to painting and so long as one paints for pleasure and does not take it too seriously or become too ambitious it is a stimulating and joyful pastime.

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The most impressive novel I have read for many months is "The Go-Between," by L. P. Hartley. It is written in the first person by a man who recounts a certain episode when he was a boy, an episode which colours the rest of his life. It is a most exquisitely written book, satisfying in every detail from its delineation of character to the description of a hothouse plant. Over all broods the heat and languor of a hot summer and the passion of a man and woman for whom the innocent boy acts as a go-between. There are many memorable episodes in the book, one of the most exciting being the cricket match played between the gentry and the villagers in which the boy becomes a hero and realizes the conflict of torn loyalties. The impact of the book lingers a long while after it has been read which is proof that it has become part of an enriching experience.

JOY AND ADVENTURE

By Lawrence Redfern

The Rev. Lawrence Redfern recently preached the sermon at the evening service of Thanksgiving Dedication to commemorate the Centenary of the Unitarian College, Manchester. The service was held in Brookfield Church, Gorton, Manchester.

IN the course of his address, Mr. Redfern said—We stand together to-night upon a high place from which time slopes gently away into the distant past and onward into a still more distant future. We see clearly the way we have come, but not quite so clearly perhaps the way we must go. And as we stand for a moment, before the procession of days moves on again, we pause, we remember and we give thanks. Faces doubtless come before you, as I speak. Names go rushing through your minds—Principals, tutors, fellow-students, ministers—if I were to pause for a moment, they would almost become visions. For all students of the Unitarian College, this is an hour when emotion runs deep, and there is no one who can remain entirely unmoved. From the battlements of eternity the comrades of other days shout down to us messages of encouragement and hope, and cheer our contest on. Here is a record that is not dead and gone, but the story of an undying life, and to the perpetual care of that undying life we commend our troubled and hurrying years.

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Many things in the life of this College have changed during these hundred years and the pioneers of our humble beginnings might see much that is unfamiliar to them. At the beginning, the men who were trained in the Home Missionary Board were to be "men of the people" who were to go out as missionaries to the people. But with the growth of popular education and the changing social scene, there came about a modification of the original purpose. The connection with Manchester University and particularly with the Faculty of Theology which has remained close and unbroken from the beginning, caused more and more stress to be laid on learning and scholarship. It was an inevitable change. But the essential things remain. There is no necessary incompatibility between scholarship and evangelism. It requires brains to be an evangelist. The Apostle Paul was not a worse but a better evangelist because he had sat at the feet of Gamaliel. And John Wesley was all the better because he was a scholar and a gentleman and a Fellow of Lincoln College. Enshrined in this College is the same passion for souls, the same faith in the reality of God and the supreme power and beauty of Jesus Christ as Lord and Master, which has ever again brought strength and passion and peace to the missionary and the evangelist. Scholarship and evangelism make a magnificent combination for the finest religious work.

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Furthermore, there is no incompatibility between Catholicity and definite religious teaching. This College exists to train ministers of the Liberal Christian Gospel: for the ministry of Churches which are as broad based as the College itself. The world is not going to be redeemed by an amiable catholicity, but by the fire of intelligent and consecrated conviction. We are **not** free in our supposed loyalty to some spurious liberalism to let a monumentalized cause collapse and die. I am well aware of the dangers of a narrow provincialism, the danger of not being able to see the wood for the trees. But I am equally aware of the dangers of a vague catholicity, the danger of not being able to see the trees for the wood; the danger of overlooking the immediate duties in the interest of the remoter obligations, of becoming an honorary member of all Churches and a personal subscriber to none.

In our hour of difficulty, therefore, perhaps even crisis, let these things sink deep into the hearts and minds of our Unitarian laity everywhere.

(1) This College exists to train ministers who will serve Churches as broad based as the College itself.
(2) We believe that there is no incompatibility between scholarship and evangelism.
(3) We believe that there is no incompatibility between Catholicity and definite religious conviction.

Strong in faith and undaunted in spirit we look back with gratitude, and our gratitude is a re-affirmation of our will to live. We trust ourselves without fear to the tide of gratitude which to-night is at the flood, and we believe that all shall be well, and all manner of things shall be well.

Turning to the outgoing students, Mr. Redfern reminded them that they were the latest inheritors of this weight of glory. It was a weight and they would need all the strength they could find, to carry it. "Never lose the exhilaration of your task. The cure of souls may always be an enlivening and recreative job. Carry your weight with a certain lightness of heart and sense of fun, never undisciplined nor out of place, but like a buried river that bubbles to the surface and freshens up the whole land." To each of the outgoing students (Mr. J. M. Quirk, Minister-Elect at Pudsey and Wakefield, Mr. S. H. Knight, Lay Pastor at Astley, and Mr. E. Shaw, Lay Pastor at Mossley) Mr. Redfern said: "So I bid you 'hail and farewell': Farewell to the College and all its happy associations; and Hail to the ministry. And may God give you joy and good adventure."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Humanism

SIR,—Your correspondent, Alan E. Woodford, "Would like to see Humanism increase its influence in this country," and suggests that this might well happen within the Unitarian Churches. Mr. Woodford tells us he is not a Unitarian. Brief inquiry would show him that the primary purpose of our Churches, as expressed in the typical Trust Deed, ancient or recent, is "the Worship of God." Consistently with this function of individual churches, the first stated purpose of our General Assembly is "to promote pure religion and the Worship of God in Spirit and in Truth." It is within this purpose that our known freedom is exercised—freedom to find, to worship and to serve God in our own manner. There is indeed among us a healthy variety of emphasis, and a sound attitude regarding man, his capacities and his destiny—a measure indeed of "humanism" with a small *h*, but all in reverent recognition of the higher Power from whom all derives. Any extension of a "Humanistic outlook and philosophy" which involved the discarding of theistic worship would not only be uncongenial (as all the signs indicate) to the vast majority of our people; it would be a breach of the Trust our Churches exist to fulfil, and a misuse of the endowments by which they are assisted to maintain their work and witness in the name of God.—Yours,

Wandsworth. *Dorothy Tarrant.*

Trade Unions and Discipline

SIR,—I have read with some amusement the racy article in your issue of July 3 in which our friend Mr. George Lowthian makes critical comment on another article by Dr. R. W. Wilde.

Mr. Lowthian assumes quite wrongly that Dr. Wilde is ignorant of Trade Union History, I know to the contrary. Dr. Wilde did valuable work as a tutor for The Workers Educational Association in Bolton more than twenty years ago.

Much of what Dr. Wilde has to say concerning discipline is unfortunately true however much unplatable it must be to people like Mr. Lowthian and myself.

The indifference of trade unionists towards their organizations has led over the years to the creation of paid part-time posts some of which are occupied by persons of questionable motives. The Labour, Trade Union and Co-operative movement to-day is riddled with self-seeking adventurers scrambling for office most of them chanting the same tunes for fear of being caught out of step.

There is much discipline, much of the wrong kind. I well remember in 1945 Alderman Logan, leader of the Labour party in Liverpool City Council in that year, appealing to the government of the day to discontinue bulk buying of cotton and to restore the private buying of cotton.

He was ignored, with the result that the inglorious Raw Cotton Commission recently lost £20,000,000 of the taxpayers' money. Who got this £20,000,000? The Egyptian Cotton Merchants got it. These same merchants in 1951 were selling cotton to continental spinners at pence per pound below the Liverpool prices. This led to the disastrous situation in Lancashire in 1951-2 when nearly 200,000 people were deprived of their livelihood for several months.

If Alderman Logan had been given a hearing in 1945 the Lancashire Cotton Recession would never have happened.

This is just a case in point, political parties of whatever complexion, in time seem to become sunk in the quagmire of their own organization, if we look for folly we are most likely to find it in high places. As Unitarians we must not cease to think, and if we find someone thinks differently, then is the time to listen. Some people are as tongue-tied to the theories of Karl Marx or Robert Owen as others are to the doctrine of the bodily resurrection of the Blessed Virgin Mary.—Yours,

Bolton. *John Wallwork.*

The Dutch Church

SIR,—"Commentator" states that he is "under the impression that the links between the Dutch Church and the Unitarian body were fairly close before the war." Early in the century the association was very active. The minister of Austin Friars, London, at that time was the Rev. Baart de la Faille, D.D. Under an old trust it was his duty to preach a sermon annually in Dutch in the city of Norwich. In 1905 he called on me and we soon discovered that we were brethren of one mind. We arranged that he should occupy my pulpit on the occasion of his next visit. He preached in the Octagon Chapel in July, 1906, and June, 1907, repeating at the evening Service in English the sermon he had preached in the morning in Dutch in the Blackfriars Hall. He regularly attended the Annual Meetings of the British and Foreign Unitarian Association. —Yours,

Altrincham. *Alfred Hall.*

Have Unitarians a Gospel?

SIR,—In his recent letter Mr. Viney deplores the indifference to the question of survival. But I think that the idea of whether there is an after-life or not is not of fundamental importance. Look how the belief in survival has been used down the ages; how well it has been made to fit in with the idea of reward for the good life, and hell for the bad. There are those who think that Christian civilization could not long survive a general acceptance of the idea of survival as being untenable, perhaps so, but this is better than that the whole faith should be founded on fear of punishment.

Further, is the belief in some manner of survival any guarantee of a correct attitude to life and its responsibilities? One would like to see more evidence of this. On the other hand, there are many who give little thought to survival whose attitude to life is exemplary; not guided by fear, nor by thoughts of reward. In these people we see "spineless ethics" at work. Schweitzer, at 78 years of age, was asked when he would retire. He had never thought of it, he said. He must get back to his work at Lambarene. . . . Was this action motivated by "spineless ethics"? When it is seen to be spineless it has ceased to be ethics.

To set up a code of ethics is not a simple matter; it has to evolve. And its object is to give purpose and meaning to life, just as does any code of religion. Its essence is the free spirit of enquiry, which is only possible through the human mind . . . one of God's greatest miracles.

By all means let those interested in psychical research pursue their lines of enquiry. The work of the living must, however, go on. Perhaps it is a greater test of one's faith, whatever form it takes, if a good and purposeful life is consciously pursued despite one's disbelief in the validity of "life after death" and its rewards. —Yours,

St. Helens. *James Thackray.*

A "Memory Chain"

SIR,—Dr. F. H. Cleobury, in his letter published June 12, stated, "To me, doubt whether an individual memory chain can continue beyond physical death is doubt about the goodness of God"! I personally, am not at all sure that the "individual memory chain" can continue when the individual physical brain, in which that memory chain is housed, has finally disintegrated. I am absolutely sure, however, that my central consciousness (quite apart from my memory chain) is part of something infinitely greater than myself, something not physical or conditioned by physical consciousness or "memory chains," which is immortal and eternal.

"Eternity," however, cannot crudely be thought of in terms of an impossible nightmarish continuation of the physical time series or of the physical memories contained within the time series.

Eternity rather is that which is timeless and the consciousness of it comes to those who gain the truly spiritual apprehension of the presence of Eternal God around us and within. It is a state of consciousness in which all that has passed in the time series —all that is passing—and all that will pass, is spiritually apprehended and experienced quite apart from one's present fleeting apprehension of the ever-moving "present" moment!

St. Paul truly pointed out "flesh and blood cannot inherit the Kingdom of God, and that what is mortal cannot *comprehend* (i.e. encase in an individual "memory chain") immortality."—Yours,

Lincoln. *H. M. Kemshall.*

Immortality

SIR,—One would agree with Alfred Hall "that the sub-stratum of life of every man is the same as that of Jesus"—i.e. divinity—but does one never attain to the full realization and significance of it? By continuing to be a separate entity hereafter, albeit less hampered and restricted by the removal of the confining limitations of a mortal body with its identifiable characteristics, one remains possessed of personal features which, as here, stand between the local as against the cosmic apprehension of "what it's all about." Is there any "end product" of this individual entity which Mr. Hall assumes has been launched into the scheme of things for the purpose? And, if so, what is it, and how long does the process take before it is arrived at?

If one accepts the view of personal immortality, against all the reliable evidence, one must be presumed to have tied up these loose ends to one's satisfaction.

In my view, if I may quote from "Faith and Freedom," and repudiate Mr. Hall's alternative that Jesus "passed into nothingness that night on Calvary," it is better to be God unincarnate than a mere disembodiment of John Smith. Jesus, in Mr. Hall's and the orthodox view, still remains an entity, defined and delineated by the body which it is alleged he took with him, and is still, therefore, separated by such definition from full apprehension of his own basic nature which is common to the whole concern, not only to one particular section of it, humanity.—Yours,

Exeter. *Enid Shears.*

A Moral Beating

SIR,—Thank you for printing, and *Commentator* for noting, my earlier letter. Being British one would like to believe, as *Commentator* appears to, that British force in India was used solely or mainly to prevent bloodshed, but the picture seen through Indian eyes is very different. We ought to look fairly and squarely at that picture as it is presented, for instance, in "Jawaharlal Nehru, An Autobiography," written in prison. Incidentally, the book contains searching thoughts both for and against the use of non-violent resistance, and negatives the suggestion that under Mr. Nehru's leadership India is likely to forget either the cost or the conditions of success.

Of course, Gandhi's policy presupposed the "fundamental decency" of the British, just as his work for the Indian villages presupposed the fundamental decency of the Untouchables despite their filth and poverty, and of the caste Hindus whose way of life helped to make that filth and poverty inevitable. It is Gandhi's glory that his method of warfare addressed itself always and only to the fundamental decency of human nature. It is, as he claimed, the only kind of warfare in which it is honorable to conquer and honourable to be conquered. At a time when fundamental decency is fast running out (as is proved by modern acquiescence in the mass liquidation of human beings) I believe we should be profoundly grateful to India for showing us another way. At a tremendous cost in self-suffering, Gandhi and hundreds of thousands of "ignorant" Indians gave us a moral beating. We should thank God for any man or nation that can do that, and pray for such increase of moral and spiritual might in the world as may yet save it from it suicidal sins.—Yours,

Godalming. *G. Mabel Beames.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

A student from M.C.O. (Mr. B. L. Hopkin, of Swansea) is spending seven weeks of the summer vacation in Bristol, taking the Services at Lewin's Mead and Oakfield Road during the Minister's holiday, and joining in the social life of the two congregations. Two teachers from Cheltenham are attending the Sunday School Conference at Oxford, and the Western Union is making a grant towards their expenses. The Rev. Ralph Philipson has been inducted at Exeter and Crediton, in the presence of large congregations, the Service at Exeter being conducted by the Rev. A. H. Birtles, Rev. Charles Easton, and Rev. G. Randall Jones; and at Crediton by the Rev. E. H. Kersley and Rev. G. Randall Jones. The 158th Sunday School Anniversary Services at Crewkerne attracted the largest attendances for years past, and were conducted by Mrs. M. R. Dickin. The Cullompton congregation is running a Flower Show in August. The Barton Street congregation, Gloucester, has celebrated the 300th Anniversary of the appointment of James Forbes to a lectureship in the Cathedral—he preached in the Cathedral till 1660, when he left at the dictates of conscience, and afterwards founded the Barton Street congregation. A minority split from the main body of the congregation in 1724 and founded what is now Southgate Congregational Church. James Forbes was Minister at Barton Street for 58 years, and is buried under the Communion Table in the Chapel. The 300th Anniversary Celebrations began with a United Tea in the Southgate Church, followed by a United Service in the Barton Street Chapel.

MIDLAND SUNDAY SCHOOL ASSOCIATION RALLY

The Midland Sunday School Association held its Annual Rally and Sports at the Unitarian Church, Park Lane, Netherend, Cradley, by kind permission of Rev. and Mrs. J. Bright, on Saturday, July 10th. Despite the unsettled weather, about 100 scholars, teachers and friends had a very enjoyable time, and the following Schools were represented: Coseley, Cradley, Kidderminster, Lye, Oldbury, Waverley Road (Birmingham), West Bromwich and Walsall. The sports trophy, awarded to the team with the highest number of points, was won by Cradley Sunday School.

The President of the Association, Rev. H. A. Gore (Oldbury), addressed a vote of thanks to all those who had braved the weather to attend, and to the Secretary and the Sub-Committee of Messrs. P. J. Spencer, H. Davis and M. Sadler, for the organization of the Rally. In particular, Rev. Gore thanked Rev. and Mrs. J. Bright for their kind hospitality, and the Young People's League for their assistance with the tea and their preparation of the School Hall. The Rally closed with the presentation of the individual prizes by the President, who said that once again the Rally had been a success, and he trusted that all those present would attend the Arts and Crafts Exhibition of the Association, which will be held at Lye, on Saturday, September 4.

The Oxford Retreat

For four consecutive years members of Unitarian Churches and their friends have had an opportunity of taking part in a Retreat for the deepening of the devotional life. This year it was held under the hospitable roof of Manchester College, Oxford, from July 19 to July 23, and we are grateful to the Principal and staff of the College for the privilege of meeting in such beautiful surroundings.

Twenty-three persons took part, including ten ministers, and all remained for the whole of the period. They came from churches scattered over a wide area, from Manchester in the north to Maidstone in the east and Plymouth in the west.

On the Monday evening we were welcomed by the Warden, Rev. L. A. Garrard, who showed us some of the treasures of the Library—and the wonderful view from the College roof, of Oxford in the evening sunshine. Devotions were held each day in the College Chapel, the leaders for the three days being Rev. E. J. A. Williams, Rev. J. S. Hallam, and Rev. W. A. M. Hellaby. Each day commenced with a Communion Service conducted by the Principal, Rev. Sidney Spencer.

At an informal conference of the retreatants on Thursday evening, it appeared that about half of those present had not attended a Retreat before and they agreed that its real value can best be judged by the difference it makes in the ensuing weeks and months. Some helpful suggestions for the future were elicited, and there was much grateful appreciation of the devoted work of Mrs. M. Dickin who has initiated and organized these valuable opportunities of spiritual refreshment.

Arrangements for the 1955 Retreat will be announced in *The Inquirer*; it is hoped to hold it at the Unitarian College, Manchester.

Bolton—Unity Church: On Sunday, July 25, in a Church filled to overflowing, 17 year old June Nuttall was crowned Rose Queen. June, who is a keen member of the U.Y.P.L. and a teacher in the primary department of the Sunday School, is following in the footsteps of her sister, Joyce, who was Rose Queen for the year 1952-3.

Doncaster: Having "shot" several films based upon their own script and with their own cast the local members of the U.Y.P.L. filmed the Crowning of the Rose Queen (Joyce Bartop) by Mr. W. Lloyd on July 25. In the presence of a very large congregation, each member of which wore a rose (presented on entering the church), Queen Joyce and ex-Queen Pamela, accompanied by their respective attendants, provided a colourful scene as they walked slowly round the rose-decorated church. The retiring queen was presented with a copy of the "Golden Treasury of the Bible" by the Rev. G. W. Parkinson, who conducted the service, while, on behalf of the U.Y.P.L., a presentation was made to Queen Joyce. Mr. Lloyd spoke of the queenly virtues while the Minister emphasized the spiritual significance of the ceremony. *G.W.P.*

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 15, 1954

ABERDARE, Highland Place, 11, ——, 6, Rev. D. JACOB DAVIES
ABERYSTWYTH, New St. Meeting House, 11, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. J. W. DYER
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, South Street, 11.15, Mr. W. WHARTON
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Rev. A. J. HEALE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Mr. I. MASON
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, ——
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. ARTHUR PEACOCK, 6.30 Rev. CARL SEABURGH (U.S.A.)
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. B. L. HOPKIN
BRISTOL, Oakfield Road, 11, Mr. B. L. HOPKIN, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JOHN ROWLAND
CHESTERFIELD, Elder Yard Church, 10.45, Supply, 6.30, Mr. FAIRHURST
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. G. E. O'DELL (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Mr. F. WALKER. STYAL, 6.30, Mr. F. WALKER
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. G. MORSE
DITCHLING, Old Meeting House, 10.45, Mr. W. J. ARNOLD
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Mrs. MURIEL HILTON
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SHERVELL PRICE
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, ——
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St. Closed during August

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. JAMES CUNNINGHAM
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, No Service

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL
HALIFAX, Northgate End, 10.45, Miss PHYLLIS HAIGH, 6.30, Miss KATE BRAMHALL
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, No Service
HULL, Park Street Church (Unitarian), 6.30, Mr. R. H. TERRY

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11, Mr. W. B. WALTER, 6.30, Mr. D. GOODYEAR

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10-45 and 6.30, Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. P. HEWITT
LETCHWORTH, Vassanta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 6.30, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, No Service
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Mr. J. L. OATES
LIVERPOOL, Hope Street, No Service
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SAVELL HICKS
LONDON, Bell Street, Edgware Road, 6, Rev. A. J. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Mr. G. J. PRUCE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. JOHN KELTY
LONDON, Golders Green, Hoop Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Mr. G. E. PRENTICE
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. REEVE, 6.30, Mr. J. W. SWANBROW
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DIENDER
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. J. B. TINKLER
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. JOHN ROWLAND (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Mr. E. A. WEST

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, ——
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. IRVING HODGSON
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. JOHN HAMMERTON
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield, 10.45 and 6.30, Rev. JOHN STORER
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS, Sunday School, 11
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. HEMING VAUGHAN
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Mr. D. M. KLUGEL
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. L. A. GRIBBLE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. H. WHITAKER

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Mr. D. JESSON
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, No Service

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, No Services
ROCHDALE, Blackwater Street, No Services
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30 Mr. W. E. WALKER
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. J. WOODHOUSE
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. PERCY J. PITMAN
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, ——
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. K. BRADBURN, 6.30, Mr. H. TITTLE

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERIKI
TODMORDEN, Unitarian Church, 10.45 and 6, ——
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Consgre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. B. TERSTON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. A. PATTERSON
WHITBY, Flowergate, 6, Rev. W. T. WILKINS

YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. BROWNING

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidsall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTER

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HOLIDAY ACCOMMODATION

AFTER CAPACITY BOOKINGS since March, including many recommendations and repeat visits, we have a few September vacancies 5½ to 7½ gns. October usually becomes fully booked; vacancies still available for all floors, from 5 gns. up. Prices include "extras," i.e. early tea, gratuities, heated bedroom if weather cool. Informative brochures free. Used by Unitarians. References gladly. NORMANHURST P/HOTEL, Sea-front, St. Leonards, Sussex. Mild sheltered climate. Medically commended for late and winter holidays (open every day of year; central heating throughout). Best position on Promenade. 'Phone, Hastings 4784.

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Engagement

DOWNING-HOLT.—The engagement is announced between the Revd. Arthur Benjamin Downing, M.A., of 16 Styal Road, Wilmslow, Cheshire, and Ruth, second daughter of Mr. and Mrs. William Holt, of Ardraeth, Bodorgan, Anglesey.

Devon Unitarian Links

In R. D. Woodall's *Budleigh Salterton—As It Used To Be* (Published by Norman A. Tecter Ltd., Aldridge Road, Streetly, Birmingham, 2s. 6d.) there are several interesting references to prominent Devonshire Unitarians. There are several quotations from *The Beauties of Sidmouth* by Rev. Edmund Butcher (1757-1822), minister for many years of the old Meeting Sidmouth whose guide book included a description of Budleigh Salterton which is of course now a popular seaside resort. Butcher's nonconformity seems to have come out rather strongly by his rather slighting references to the local Anglican Church and to his description of a newly opened Methodist Church, founded by Lackington, a London bookseller as a "handsome chapel" with its "worthy and eloquent" minister. Reference is also made to Harry Jewell, "an excellent tenor singer, the brother of Rev. Charles Jewell, C.C., J.P., Minister of Bowden Hill Unitarian Chapel, Crediton (1907-1945)." The writer also reveals that one of the sons of Sir Austen Chamberlain attended for some time a local Preparatory School. He also thanks for assistance in the compilation of the little book Mr. Tom Metters, who has for many years been Secretary of Bowden Hill Unitarian Chapel, Crediton.

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Margaret Brotherton Brockway

Mrs. Brockway died on July 23, at the age of 79. She was the wife of the Rev. T. F. M. Brockway, who was a Congregational Minister for 13 years, and afterwards Unitarian at Woolwich and Moretonhampstead. After his death in 1920, she took up nursing. In 1934 she was with the Rev. D. B. and Mrs. Fraser in Exeter as housekeeper companion. Since 1939 she has been with her daughter Mrs. Clare Harvey at Exminster. She did a considerable amount of social work, being a co-opted member of the Exeter Education Committee, and acting as Sister to the Women's Welfare Association Clinic, active in good works until a week before her death.

Emily Evelyn Rathbone

By the death on July 26, at the age of 89, of Emily Evelyn Rathbone, Liverpool has lost a great citizen and our churches on Merseyside a staunch friend. An unrepentant Liberal in religion as well as in politics, Mrs. Rathbone always insisted that she was a Unitarian Christian, with equal emphasis on each of the two words. Her public work and many benefactions to the cause of District Nursing, Hospitals and the University of Liverpool, which honoured her with the degree of LL.D., all sprang from her deep practical religious faith. She had been President of Mill Street Domestic Mission, but her main association was with the Ancient Chapel, on whose Committee she served for over fifty years. When they lost a son in a tragic accident she and her husband presented a remarkable window of beautiful tinted glass, specially designed to admit the maximum of light. She was particularly interested in the Chapel's activities among the young and set an inspiring example by the unfailing regularity of her attendance on Sunday morning almost into her ninetieth year. She was perhaps the last of the great ladies of the old tradition in Liverpool and she was a great lady in herself, not least in the loyalty and thoughtful care she devoted to the cause of liberal Christianity.

Cremation took place on July 27 and the Ancient Chapel was filled with a large and representative congregation for the Service on the following day. This was conducted by the minister, the Rev. Dr. P. N. Tindall, the address being given by the Rev. L. A. Garrard, after which the urn was laid beside her husband's in the Chapel garden. *L.A.G.*

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Printed by Waterlow and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, August 14, 1954